The Sinners Sobs;

OR,

The Sinners Way to *Sions* Joy.

Plainly demonſtrating the abſolute neceſſity of true godly ſorrow for the Sinners ſafety.

With many Cogent Reaſons and Arguments, and brief exhortations to poor Sinners, yet in the gall of bitterneſs, and bond of Iniquity, to return even by weeping and mourning, to him who delights to ſhew mercy.

As alſo the terrible condition of ſuch who come not in this way, whom God will find another way to deal with.

By *Matthew Killiray.*

Jeremiah 4. 14.

Oh Jeruſalem, *waſh thy hands from wickedneſs, how long ſhall vain thoughts dwell with thee?*

London, Printed for *William Thackaray* in *Duck-Lane.* 1673.

Thomas Hutton

Book God giue
him grace on it to look
and when the bells
begines to knowl
the lord in heaven
Receive his Soul

scriptum per me

The Sinners Sobs;

OR,

The Sinners Way to *Sions* Joy.

Plainly demonstrating the absolute necessity of true godly sorrow for sin, and true confession of Sin.

Acts 2. 37.

Now when they heard this, they were pricked to their hearts, and said to Peter, and the other Apostles; Men and Brethren, what shall we do to be saved?

IN this Chapter you have an account of the effects of the Apostle *Peter's* famous Sermon; having told the *Jews* in the verses before my Text, That they were the men that had crucified

cified the Lord of Life, and shed the blood of God: that they had consented to and imbrewed their hands in it: they stung their consciences, and pricked their hearts; the Arrows of the Lord, which the Apostle had shot secretly into their souls, came home to their hearts and consciences, that they could bear no longer, but came to *Peter* and the rest, and said, *What shall we do to be saved?*

The Doctrine which I would bring speak to, from these words, is this:

Doct. *An unfeigned sorrow and contrition of heart, conceived of God's displeasure for Sin, is absolutely necessary to salvation.*

This is that we call the beginning the Work of Grace, even in the bruised of a sinners heart, under the sence of sin committed.

To prove this to be absolutely necessary to salvation, not only Scripture but reason will tell us: for Scripture see the 1 *Corinth.* 7. *chap.* 10. *Godly sorrow causeth Repentance to salvation.* And as the Prophet *David*

the bitterneſs of his ſpirit, ſaid, *Thou epeſt my eyes waking, and my ſin is ever fore me.* If the Lord love a ſinner, and eans to do him good, he will not let e ſinner alone in his own ſinful courſes, t will fret him from his Den, and uiſe him, and beat him as in a Morter: hat cauſed *Davids* ſorrow, but his ſin? had needed no reſtoring, had he not en degraded.

Well then, Is this a work of Grace? this contrition and ſorrow for Sin? beginning of repentance? then it muſt eeds be of great neceſſity to ſalvation: r without repentance there is no ſalva-on.

Now that ſomething might be hint-, to put poor ſinners in a way to this nfeigned Sorrow and Contrition: let e beg you in the bowels of love, ear-eſtly deſiring your ſouls eternal wel-re, to meditate ſeriouſly on theſe three ings, which will, if ſet home by the pirit of God, help you to the after ork, even Hearty Sorrow, and true ontrition.

1. Look over your life paſt, and labour ſee the mercy, goodneſs, and patience of od, that hath been abuſed and deſpiſed

by that unkind dealing of yours: O souls, remember the daies of old, and reckon up Gods gracious dealing with you; were you ever in want, who supplied you? were you ever in weakneſs, who ſtrengthened you? in ſickneſs, who cured you? in miſeries, who ſuccoured you? in poverty, who relieved you? was it not the Lord? and how can you forget him, who forgot not you in your low eſtate? will you reward the Lord thus? what ſhall I ſay of you? *Hear oh Heavens, and hearken oh Earth; the Oxe knoweth his owner, and the Aſſe his Maſters Crib*, and will not you acknowledge Gods kindneſs and goodneſs to you? Look into your Houſes, go to your Tables, and your Beds, and ſay who gives theſe, and continues theſe? doth not the Lord: and yet Sin against this God: certainly my friends, ſerious meditation on this, muſt break the heart, and cauſe ſorrow for Sin: But

2. If the mercy, goodneſs, and patience of God, will not move or melt you. Conſider it, (God is juſt too) if mercy cannot prevail, you ſhall have juſtice enough. Take heed, oh hard-hearted and undaunted

undaunted Sinners, the just law that hath been contemned, and those righteous statutes that have been broken, and that God that hath been provoked by you, and will be revenged of you: Where's *Nimrod* and *Nebuchadnezzar*, and *Pharoah*, and *Herod*, and all those proud persons that set their mouths against God, and their hearts against heaven, what's now become of them? they are now in the bottomless pit of Hell.

As the Apostle saith, *Our God is a consuming fire*, Heb. 12.29. *And if my fire be kindled it shall burn to the bottom of Hell*. Oh therefore meditate on the justice of God, provoked, lest thou art called to the Bar too soon, to answer for thy sins: and certainly a serious Meditation here, must needs provoke an unfeigned Contrition.

3. Meditate on the cost and the punishment of sin: consider, O stubborn sinner! what will sin cost you? Namely, those endless torments that cannot be conceiv'd: hath not the God of Heaven and Earth, with all his attributes, passed before you; to wit, his mercy, his goodness, his power, his long-suffering; hath not all these come to your hearts, and whis-

pered in your ear, and ſaid, bounty hath kept you, patience hath born with you, long-ſuffering hath endured you, mercy hath relieved you, the goodneſs of God hath been great unto you: all theſe will bid you adiew, and ſay, Farewel damned Soul, you muſt pack hence to Hell: to have fellowſhip with damned Ghoſts, where you ſhall have everlaſting pain, without one jot of pleaſure: continual ſorrow, without one drop of joy.

Conceive in thy ſoul, the juſt God cannot but juſtly be angry with you, and he will not let Sin go unpuniſhed: and let the conſideration of this fetch tears from thy eyes, and ſorrow from thy heart. Meditation upon theſe things, if ſolid and ſerious, muſt needs cauſe a heart-breaking for ſin: but to give you ſome Reaſons, why there muſt be this piercing and wounding of Soul for Sin.

1. *Reaſon.* Becauſe Sin is the greateſt evil of the Soul, and the greateſt burden alſo: that is moſt grievous, which is moſt heavy: now as there is no evil, ſo properly and directly evil to the ſoul, as the evil of Sin: ſo there is nothing that

can

can properly do good to the Soul, but God: Now while a ſinner comes to ſee his ſin, he cannot ſorrow for his Sin: now it is godly ſorrow cauſeth Repentance unto life, as you may ſee in the 2 *Cor.* 7. 10. And aſſuredly, the ſoul that ſees not the evil of ſin, ſhall fall by the evil of puniſhment.

2. *Reaſon.* Why unfeigned ſorrow and contrition of heart for ſin, is neceſſary to Salvation: becauſe by ſound ſorrow, the Soul is truly prepared and fitted for the Lord Jeſus Chriſt; as you may ſee in the 9. of the Prophet *Jeremiah*, and the 3. verſe, *Plow up the fallow ground of your hearts, and ſow not among thorns.* What is it elſe, but to have the heart pierced with the terrors of the Lord, by a ſound, ſaving ſorrow for ſin? Plow up the corruptions, which are the Thorns and Thiſtles in your hearts, as the Prophet *David* ſaith, *Pſalm* 51. 27. *It's a broken and a Contrite heart, O God, thou wilt not deſpiſe:* the heart muſt be broken all to pieces, even to powder, and muſt be content to be weaned from all ſin, which is the way to be fitted for Jeſus Chriſt.

3. *Reaſon.*

3. *Reaſon.* The ſoul cannot part with his Sins and Luſts, which are his God, until he find himſelf wearied with them, and as gall and worm-wood to him, and now this weariedneſs and burthen of Sin, muſt needs cauſe in the ſoul, a ſound ſorrow for it, before the ſoul ſees the venemous and ugly nature of it, he is not willing to part with it: go to pull away the Adulterers Whores; and the Drunkards Pots, you had as good go kill them: the reaſon is, becauſe they find ſweetneſs in thoſe baſe courſes, and they are all their delight: but now when the Lord comes to lay a heavy weight upon this man's ſhoulder, thoſe Sins which were ſo ſweet before, he finds them now as bitter as gall and worm-wood, and now he lies down in ſorrow, and crys out: Oh! is Sin ſuch a deadly killing evil, as it will certainly deſtroy body and ſoul in Hell? and is there no entring into Heaven with the guilt of theſe upon my ſoul? Good Lord, do what thou wilt with me, only take my ſoul and ſave me, and take away my luſts and corruptions from me.

Thus have you briefly the reaſons of the

the Point, that this is the way of Gods working: That ſorrow and Contrition of heart for Sin, is the way to converſion from Sin, and a turning to God.

I proceed to application:

The firſt ſhall be for inſtruction.

The ſecond for Reproof and Complaint.

The third for Exhortation.

1 *Uſe.* Is it ſo? that this ſorrow under the burthen and weight of Sin, will pierce a mans Soul to the quick, and grind him as it were to powder, being run through by the Arrows of the Almighty, and that is of ſo great neceſſity to be humbled, and ſoundly ſorrowful for Sin: then let this teach brethren, how to carry themſelves one towards another, even to ſuch as God hath dealt thus withal. Are their Souls pierced? Oh, do you pity them! Do they lie down in ſorrow, and eat the bread of adverſity, and drink the water of affliction? Oh have compaſſion on them; See what the Lord ſays by *Moſes*, *Deuteronomy* 22. 1, 2, 3. If a man ſee his Neighbours Oxe, or his Aſs fall into diſtreſs by the

the way, the Lord commandeth him to ease him, and succour him, nay, to lay aside all business; and not to hide himself from him: hath the Lord commanded mercy to be shown to the unreasonable creatures, that is wearied with the weight he carries? hath the Lord care of Oxen? and oh! wilt not thou help to ease the heart of thy Brother, that is thus tired with the wrath of the Almighty? do you see? and cannot you mourn for them, and pray for them, and speak in the behalf of distressed souls? See what *Job* saith, *Chap.* 19. *v.* 21, 22, 23. *Oh* (saith he) *that my sorrows were all weighed, they would prove heavier than the sands.* As if he had said, Oh my friends have pity upon me: What, have you no regard of a man in misery? have you no pity, though he cry in bitterness of soul, help, help, for the Lords sake: Oh pray for, and pity those wounds and vexations of spirit, which no man feels but he that is thus wounded: the poor man lies crying under the burden of Sin, sighing and mourning, and saying. Oh when will it once be, that God will receive his drooping Soul: certainly it would make ones heart bleed

bleed to hear the ſwoundings away of ſuch a man, that the ſword of the Almighty hath pierced his heart, and he lies breathing out his ſorrow, as though he was going down to Hell: It is a ſign that ſoul is marked out for deſtruction himſelf, who harboureth ſuch a deſperate diſdain againſt poor wounded Souls. Oh could you ſee a *Job* ſmitten all over with boils, and lie miſerably forlorn in the eyes of men, and would not you lend him a hand, nor mouth neither, to help him? can you endure to ſee them pricked to the heart? roaring and ſtaring under the heavy yoke and burthen of their Sins crying out, *What ſhall we do to be ſaved?* Oh what ſhall we do to eſcape Hell and damnation, and thoſe unſupportable and unquenchable flames of the wrath of God? canſt thou ſtand ſtill, and ſay or do nothing, or rather canſt thou upbraid them? Oh ſoul! aſſuredly the Lord will remember thee in the day of thy death; and as thou haſt ſhewed no mercy, ſo ſhalt thou receive no mercy in that day; ſuch willing and violent oppoſers of Gods Grace, the Lord will bring them one day on a Bed of

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languiſhing, and make them roar by force, under the violence of his wrath. Oh friends! be troubled at others troubles, and mourn in ſecret, for them that mourn under the terrible burden of Sin.

2 *Uſe.* And here let me take a lamentation, in the Nature of Reproof, againſt the ſecure ſouls in the generation wherein we live; the Lord be merciful to a world of men, that live in the boſom of the Church: Oh that we had a fountain of tears, to bewail this age, in this reſpect! As *Diogenes* went about *Athens* with a Lanthorn and Candle at noonday, to ſeek for honeſt men; ſo ſhould a Miniſter go from Country to Country, and from Shire to Shire: O how few would he find mourning for their Sins? Sin is ſo far from being a burthen, or poiſon to them, that it is their ſport, and paſtime; juſt *Eſau* like, what did he? when he had eat and drunk, he roſe up to play, *Geneſis* 25. How few are there like *Ephraim* who ſmite upon their thigh, and cry out, *What have I done?* Men upon their Ale-benches can ſwear, and drink, and rail againſt God,

and

and defie the holy one of *Israel*: Oh but how few rail against their sins, and wish the death and destruction of them? How few cry out, *Men and Brethren, what shall we do to be saved?* but on the contrary (and Oh that it were soundly lamented for, and reproved) many do despight to the Spirit of Grace and Glory, in those things for which they have cause to be ashamed: Says the vile swearer I swore such a man out of his house? saith the drunkard, I drank such a man under the Table dead. Oh sinners pray read that place of the Apostle, and there you may see your doom: I speak to impudent and incorrigible sinners: 2 *Thes.* 2. 12. *That all they might be damned, which believe not the truth, but had pleasure in unrighteousness.* Methinks these words should shake a mans heart to think on them, the Lord in mercy look upon you, and make sin as lothsom and bitter to you, as ever it hath been sweet and pleasant. O sport not your selves with Sin: Consider *Dives* for a Drunken feast here, had a dry seast in Hell, and could not get one drop of water to cool his tongue: so will it be with you, you must either buckle and

mourn

mourn for ſin, or elſe burn for ever; what wilt thou do, O man, when God ſhall come to tear thee in pieces, and there be none to help? when God ſhall grant the Devil leave to take thee into his accurſed manſions, and there ſhalt thou lie and weep and gnaſh thy teeth for ever, then thou ſhalt lie blaſpheming, with Gods wrath like a pile of fire upon thy ſoul, burning with floods and Seas of tears, which thou mayeſt ſhed, ſhall never quench it: which way ſoever thou lookeſt, thou ſhalt ſee matter and cauſe of everlaſting grief, look up to Heaven, and there thou ſhalt ſee (Oh) that God is gone for ever: Look about thee, and thou ſhalt ſee Devils about thee, and thou ſhalt ſee Devils quaking and curſing God, and thouſands, nay, millions of ſinful damned creatures, crying and roaring out with doleful ſhrieks, Oh the day that ever I was born! Look within thee, there is a guilty Conſcience, continually gnawing thee; look to the time paſt, O thoſe golden daies of grace, and ſweet ſeaſons of mercy are paſt and gone: Look to the time to come, and there ſhalt thou behold devils, troops and ſwarms of ſorrow, woes,

woes, and raging waves, and billows of wrath coming roaring upon thee; flie from it, Oh souls before you feel it, bewail your selves, be sorry, grieve and mourn, humble your selves in the sight of the Lord, be pricked to the heart: go tell God you cannot bear your sins, they are too heavy for you: much more the punishment: complain to him who is able to ease you: Oh vex not the righteous soul of the godly, from day to day: neither grieve the holy spirit of God, but be converted that ye may live: Cry mightily to the Lord, peradventure he may hear, and forget and forgive all your provocations; weep, that you have lamented no more; and grieve that you have no more grieved for Sin.

3. *Use*, Is of exhortation, to exhort and beseech poor sinners that are under the command of the Prince of the power of the Air, who are strangers to God, aliens to the Covenant of promise, who have lived all this while without God in the world, to come in hither; and take the right way, to bring your hearts to a right pitch of sorrow: Let me tell you, it will never repent you at the last day,

that you have had your heart humbled, it will never repent you that you have wept, when the Lord comes to wipe away all tears from your eyes: hear what our blessed Saviour saith, *Mat.* 5. 4. *Blessed are they that mourn, for they shall be comforted.* You had better now be wounded, than be everlastingly tormented; Oh therefore if you desire ever to see the face of God with comfort, and to have Christ speak for you, break your hearts with sorrow for Sin soundly: Oh for the Lords sake, do not couzen your souls, do not cheat your selves; it is not only the tears of the eye, but the blood of the heart, your sins must cost, and till you come to this, never think your sorrow is good: This sorrow consists not in a bare rending of garments, or change of Apparel, or denying themselves those outward Ornaments, as some people of late daies do foolishly conceive, who had been filled with desperate hypocrisie, having left off here, and gone no further: but you must break your hearts, wound your selves here, and be driven into amazement for Sin, or else it will live with you here, and in hell too: Oh therefore

when

when God begins to work, follow the blow, and say with the Prophet *David*, in the 3. *Psalm*, and the 2. *verse*, *Our eyes are upon thee, till thou have mercy on us; get your Consciences wounded, and resolve not to hear the Counsel of carnal friends.* Go and lie at Gods foot-stool, and confess your Sins before him, for 'tis he that confesseth and forsaketh, shall find mercy: and where there is this true and hearty confession, there must needs be a godly sorrow for Sin.

To provoke you to it, let me leave you two or three Motives.

1. *Consider.* It is not a vain thing you are exhorted to, but that, upon which the life of your souls depend, for without a through sense, and pricking at the heart for Sin, there is no salvation from Sin; he that would be Christs Disciple, must leave all he hath, Father and Mother, Wife and Children, all that's near and dear to him, and take up the Cross and follow Christ. He that would be a true convert, must both confess and grieve for Sin, as the Prophet *Ezekiel* saith, *they shall remember their waies that were not good, and shall be ashamed.* Oh be per-

swaded, poor careless Sinners, to mind the check of your conscience within you, and the clear perspicuous light of the Gospel without you, and come among the number of mourners, to mourn for Sin: you may weep your eyes out hereafter to no purpose: better weep here a while, than for ever in Hell: for our Lord Jesus hath said, *Blessed are the mourners, for they shall be comforted.* Oh souls, these are not trivial things I press you to, the Lord make you serious in your sorrow for Sin, that it be such godly sorrow as worketh life and peace.

2. *Consider.* Deep and hearty sorrow for, and true confession of Sin, is a very honourable thing in the eyes of God, and good men: Oh souls! it will tend to your everlasting honour and renown in the great day, when God shall acquit you before all the world, both Angels, Men, and Devils: and say, here, behold the ingenious confessor, and the true godly mourner! who was not ashamed to say, *In Sin was I conceived, and in Iniquity brought forth.* This weeping soul have I comforted with my Spirit, and

d he ſtands juſtified by my Sons merit: le honour him with a Title that is better than that of Sons and Daughters: ome then, Oh ſouls, and be among the ourners in *Zion*, as ever you deſire to be omforted, and as ever you would be ſo ighly honoured.

3. *Conſider.* Godly ſorrow and confeſſion of Sin, is a ſafe thing: It is the are and ſafe way to Heaven and Glory. s it ſafe to contend with God? can briers and thorns contend with God in battel? Is it ſafe to fall into the hand of the iving God, with the guilt of all your ins upon you?

Now if all that I have ſaid concerning this point be true, as I hope it is, according to the word of God: and if godly ſorrow for Sin, be the way to forſake Sin, then ſurely it is a very ſafe way, and dare you leave your eternal eſtate at uncertainties; Were you now to die, it would ſurely exceedingly ſtartle you, to think you did not know whither you were a going: into which of the two eternities you are launching, either to eternal perdition, or to an eternal

nal fruition of the Heavenly Manſions. The way to heaven is the ſafeſt way for your ſouls eaſe: and this way I have treated upon, *viz.* Godly ſorrow, and heart-breaking for Sin, is that which the Saints and Servants of God, have found in their journey to heaven and Glory.

Conſider therefore, what hath been ſaid, and the Lord give you underſtanding in all things. *Amen.*

FINIS.

Godly sorrow, and heart-breaking for Sin, is that which the Saints and Servants of God, have found in their journey to heaven and glory.

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